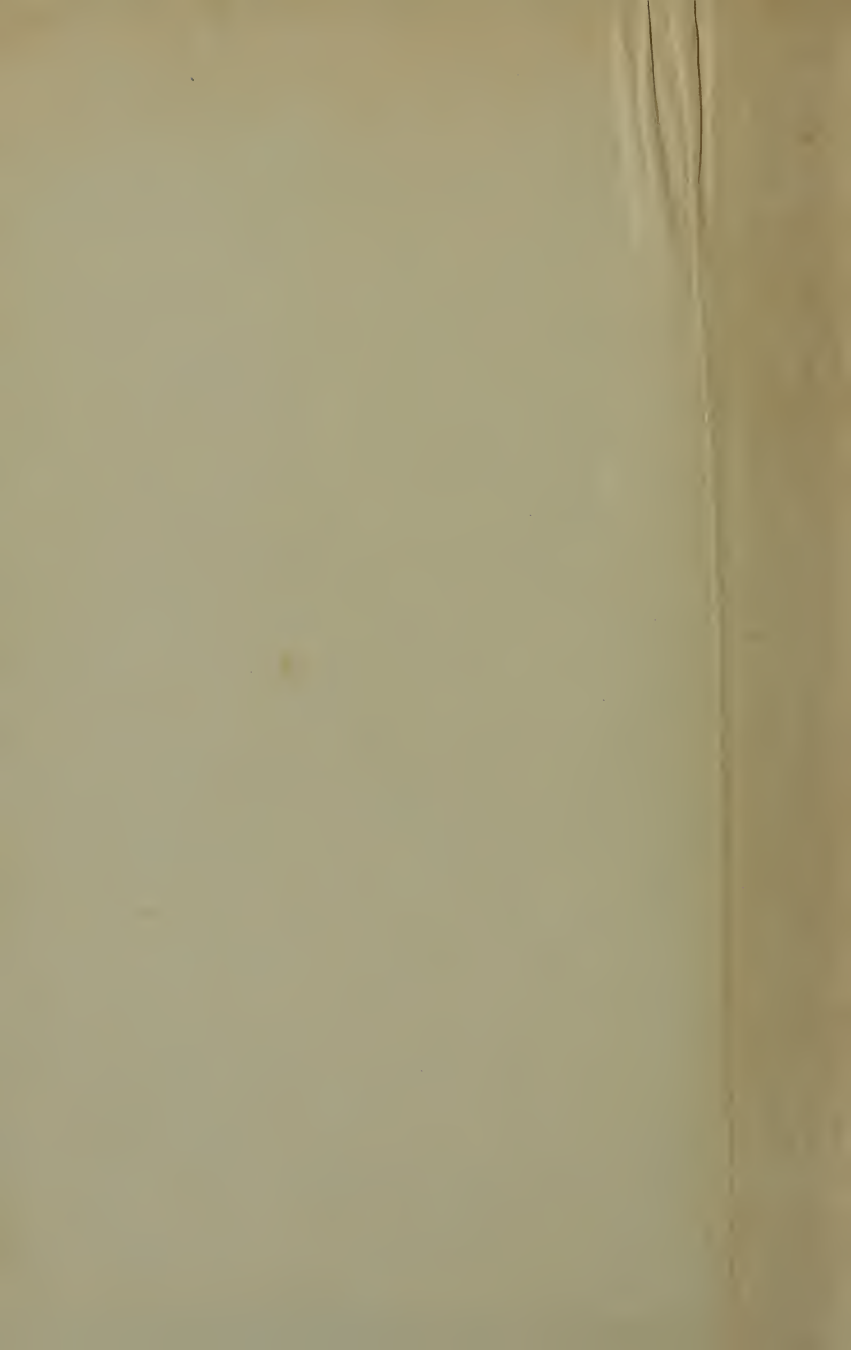




the Chaplain



Living the Gospel

•
The Incarnation in Our Times *by Perry Epler Gresham*

•
The Draft and Christian Vocation *by John C. Bennett*

•
Moralism and the Demand for Perfection *by Paul B. Maves*

The Chaplain and the Paradox of the Gospels *by Harvey K. McArthur*

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Kapaun Religious Retreat House

DECEMBER 1956

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EDITORIAL

Your Stake in "Oberlin"

You have much at stake in "Oberlin." When the first Faith and Order conference to be held in North America convenes at Oberlin College, Ohio, in September (3-10), one of the chief concerns will be "ecumenical dilemmas and opportunities of the chaplaincy."

Heretofore, chaplains have heard little discussion of their own special problems and programs at a conference sponsored by the World Council of Churches. This one will be different.

Under the auspices of the United States Conference for the World Council of Churches, the National Council of Churches, and the Canadian Council of Churches, "Oberlin" will take account of the special North American factors that enter into questions of faith and order. With its heavy weighting of "free-church tradition," America has its own problems, one of which is the relation of diverse and independent churches to governmental policies and programs.

For you, Oberlin should prove to be a "two-way street." Not only are civilians seeking to appraise "the extent of true and false ecumenicity within the chaplaincy," but you as chaplains are invited to help determine how your military "experience in ministering to all may contribute to a common mission to civilians."

It is expected that one or two active-duty chaplains will be included among the consultants appointed to

this conference. Meantime, chaplains everywhere can share in the preparatory study.

The editors of *THE CHAPLAIN* invite and urge you to let your voice be heard at Oberlin through either of these channels:

1) You can discuss in the pages of *THE CHAPLAIN* the theme of the Oberlin conference—"The Nature of the Unity We Seek"—or any facets of the theme that reflect your present experience. These discussions will be forwarded to Dr. Paul S. Minear, of Yale Divinity School, who is the Secretary for Study and Program.

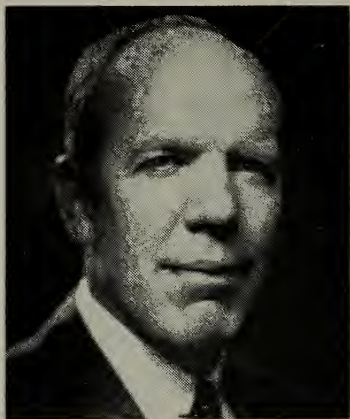
2) If you are stationed at some base or post with other chaplains, you can form a group to engage in "ecumenical conversations" and then report your findings to Dr. Marion J. CREEGER, executive editor of *THE CHAPLAIN*, who is also chairman of the Washington Faith and Order Study Group—the one charged with responsibility for preparing materials that will be helpful to Section 2 at Oberlin, which will be dealing with chaplaincy questions.

For your guidance, send for *Ecumenical Conversations*, published at 50¢ by the World Council of Churches, 156 Fifth Avenue, New York 10, N. Y.

—J. A. L.

Throughout the coming year, *THE CHAPLAIN* will devote space in each issue to the Oberlin theme. Relating this to your professional experience, the journal will seek to elicit an overall philosophy of the chaplaincy that will make some contribution to our growing unity in Christ.

THE INCARNATION IN OUR TIMES



PERRY EPLER GRESHAM

This vital and contemporary Christmas sermon comes from the president of Bethany College, W. Va.—a valued member of the Editorial Advisory Council for THE CHAPLAIN. He will be remembered as the author of Disciplines of the High Calling, and as the eloquent successor to Edgar DeWitt Jones at Central Woodward Christian Church, Detroit.

The Word became flesh and dwelt among us.—John 1:14.

A STAR became a bright exclamation point in the sky above the moonlit hills of Judea. The shaft of light split history in two so that the past was prologue and the future was a new order in human affairs. The world was turned inside out. The great became small and the small became great. Kings in royal palaces shuddered with anxious fear. Armies in the field were helpless against an unknown adversary

who was beyond identification or attack. A stable cave was bright with dimly sensed meaning and majesty. A dark-eyed Jewish girl heard the first cry of God incarnate. A tender old carpenter looked on with gentle reverence as the mystery of birth and redemption was enacted before his kindly and bewildered eyes. Rude shepherds whose entire lives had known nothing of importance saw a great light and heard an angel

song of peace on earth and good will toward men.

The incarnation is not only the center of history but also a continuing fact. The Word continues to become flesh whenever God enters a life to possess it. Paul fell down blind on the Damascus Road as the Lord appeared to him. After years of privation and devoted effort he exemplified the incarnation with the word, "It is no longer I who live, but Christ who lives in me"! Augustine went his merry way in scholarly sinfulness until the preaching of Ambrose brought on an internal revolution within his will and emotions. Then he went his blessed way in scholarly righteousness until his idea of "the city of God" found locus in human history. The ablest mind of that crucial century was possessed by the mind of Christ.

The process goes on. Whenever a statesman sways a conference toward international peace based on justice; whenever a commanding officer influences his men toward sobriety and honor; whenever a business executive makes a decision that puts service above selfish advantage; whenever a home allows its hearth to become an altar or its dinner a sacrament, there is the incarnation in our times. The fact of Christ is more than a world-shaking event in an obscure time and place. It is the greatest contemporary fact of our

uneasy and strife-weary world. The meaning of Bethlehem is the hope of Moscow, Washington, London, Cairo, and Main Street.

Humanities

A contemporary artist finds inspiration in the familiar Christmas story. An idea yearns for expression on canvas. Brush stroke upon brush stroke turn pigment and surface into a madonna, and "the Word" becomes "flesh." Walk through the Louvre, the Vatican Galleries, the Metropolitan Museum, or the Prado, and the evidence is before you. An ephemeral and helpless idea in a mortal mind has become a masterpiece which evokes the admiration and stirs the emotions of a multitude. When a man is inspired by a Nativity painting, the process is reversed. The "flesh" becomes "Word" as the man goes forth with a gentler purpose to live more nobly and to act with love.

An architect is commissioned to draw a church. He begins with a vague conception of the congregation's spiritual needs. He brings the rich heritage of religious meanings to bear on his first sketches. An integral work of art emerges as he assembles his data. Builders are summoned, and the work begins. Concrete, steel, bricks, and stones combine with wood to form a monument to Christmas and a house of worship for aspiring people. An airy nothing called an

idea has been actualized into a house of prayer and beauty. The "Word" has become "flesh." As the congregation worships, lives are changed by the fellowship, prayer, and preaching. The people face the world with new interests and holy concerns. The "flesh" of brick and mortar has become the "word" of finer sentiments and better loyalties. These become, in turn, incarnate in "the daring deeds of rectitude" described by George Eliot in her "Choir Invisible."

When W. H. Auden wrote *For the Time Being: A Christmas Oratorio*, he was inspired by the incarnation. The sounds formed by the tongues of men to be heard by the ears of men became a metered presentation of the love of God which finds expression in love for mankind. When John Erskine looked out over the teeming city of New York and felt the presence of three wise men riding from the East across a vast desert, he put his pen to paper and created these lines:

As they came from the East
Following a star,

One said
The sun burns,
The moon changes,
Stars are faithful.

One said
They shine in all tongues,
Every heart knows them,
By starlight there are no borders.

One said
The world widens
By starlight,
The mind reaches;
Stars beget journeys.

The vast field of the humanities includes the arts and letters that symbolically render the ideas and emotions of men. The study of the humanities aims at the discipline of emotions. Such works of art, however, are more than human creations. They are the embodiment of truth, beauty, and goodness. Their source is from above and beyond the men who reduce them to appealing lines, fetching canvasses, or finished stone. They are an incarnation of divine qualities which return to man in a dialectic process.

Society

A community inspired on the Day of Pentecost in Jerusalem became the church. It is the "body of Christ." The obvious implication of Paul's figure of speech is Christ incarnate in the human society which lifts that society above the very lives that constitute it. The church exemplifies the incarnation. God has entered into the life of man. Social organization is an earthen vessel to contain divinity. Yet the power and influence of the church has changed the world. The transformation of man takes place in the community of love and good will which persists through decades of centuries.

while nations and dynasties perish. The two or three gathered together at some lonely military post are part of the church at worship. It is the very essence of the gathering that Christ is there in the midst. Where slender spires rise above a sprawling city or a sleepy hamlet, there is testimony to the present incarnation.

The Academy, the Lyceum, and the Porch deserve high praise for their contribution to education. The colleges and universities we cherish, however, are children of the incarnation. The cathedral, more than the schools of ancient Greece, begat the love of learning which became the towers and halls where scholars teach and students learn. The modern campus is the objectified desire to learn which found its impetus in that night of mystery that charmed the scholars of the East and sent them forth in pursuit of a star. The quest continues wherever the tower bells call eager youth to knowledge and performance of the truth. God is incarnate in the halls of learning.

God entered the life of man to build the Peace Palace at the Hague. Hostility was too strong for the advanced idea, but the world remembers, and the darkness cannot extinguish the light of hope that peace on earth can become a reality. Along the East River in New York stands a monument to this fact—the headquarters of the United Nations. Whether our brutal world is ready

to trust reason and compromise rather than force and fear remains to be recorded by future historians. The effort, however, is the incarnation of God into the community of nations. The "Word" becomes "flesh" when men assemble to settle by reason the disputes and differences which have hitherto resulted in violence.

Persons

When ordinary people become extraordinary witnesses for the gospel, it is an occasion of the incarnation in our times. When a baby was born to DeWitt Clinton and Mary Virginia Jones in Hearne, Texas, there was no portent of future greatness. The baby was named Edgar DeWitt for his family. Before the little lad had passed from infancy, his mother passed away. The neighbor women said, "It would have been better if the baby had died with her." A kindly maternal aunt brought him up with standards of perfection in dress and speech. When he was old enough to enter the University of Missouri, he was intent on the study of law.

God laid hold of him, however, through the preaching of W. F. Turner. Edgar DeWitt Jones was called to preach. After study at Transylvania he chose a small pastoral community in rural Kentucky, where his thought matured and his preaching became an art. He moved to Cleveland, Ohio, for his first city pastorate. The Frank-

lin Circle Christian Church was spellbound with his eloquence. The flourishing church at Bloomington, Illinois, lured him away to become the leading minister of that entire area. Here he developed the admiration for Abraham Lincoln which cast an important influence over his subsequent years and which brought him to a foremost place among the lecturers on "the wilderness boy who took far lights and tall rainbows to live by"!

At the close of World War I he moved to Detroit, where he became part of the character of that sprawling motor city. His great voice charmed the expanding metropolis. The great Gothic Central Woodward Church was fashioned by his leadership. For a quarter of a century he wrote, lectured, and preached until tycoons and taxi drivers alike gloried in his friendship. His careful dress and regal bearing marked him wherever he went. He was the pulpit giant of a great city. Multitudes were inspired by the strength of an unusual leader.

Just as the hosannahs of Palm Sunday were lingering in the churches along Woodward Avenue, Edgar DeWitt Jones entered into glory. A whole city mourned the loss of a friend and leader. There was a great stillness along the mighty river he had traveled, across the prairies where he had lived, and in the great city where he lived and preached. The mas-

sive choir sang the Hallelujah Chorus at the vast memorial service which a grateful and mourning city had planned.

An orphan lad had become the living witness of an undying gospel. God had entered into the life of man. A human personality becomes an agent for God when that person is inspired. The word *inspire* means, literally, "breathe into." The breath of God entered a human life to bless the world with a noble ministry.

Occasions of this kind could be multiplied. Not only in the vocations of the church, but also in the affairs of factory, field, and marketplace, there are inspired people who are living testimony to the fact that the incarnation is still going on. God became man in Jesus Christ centuries ago, and he continues to become man through Jesus Christ wherever "meek souls will receive him still."

Occasionally the contemporary incarnation of our abiding Lord appears in a person, in a social group, and in the humanities at the same time. It was Christmas holiday time when Svetlana Bezcennyj came into my office at Bethany College to thank me for the help she had received as a foreign student. Her early life had been lived in a brutal concentration camp of eastern Europe. Her spare body told a story of malnutrition at a crucial period in her development. The inner turmoil of fear and anxiety must have

been very traumatic. Yet she was free from hate. She felt love for her teachers and classmates. She was grateful to America for adopting her and her family when the confusion and peril of war had driven them from their native land.

She nervously handed me a Christmas card as she bowed her way out the door. One of the girls from her dormitory was taking her home for the holidays. After she was gone I opened the card to discover that it was fashioned by her own hand—a Nativity scene with a star of hope above the hills and tower of the campus. With it was a five-dollar gift for the college which she had saved by going without things the other students took for granted. I was gentled by her grateful generosity.

As I left my office it was evening. The campus was snow white. Even the stately evergreens were glistening in the fading western light. A late cardinal was hurrying for shelter, leaving a bright-red dash of beauty against the snow. It was as if the buildings were feathered with silence. The last students had gone home leaving only a lingering memory of Christmas carols. Pittsburgh and Wheeling seemed remote even though they were but a short distance away. A bright evening star was near a crescent moon hard by the old tower. The little town of Bethany had become the little town of Bethlehem.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.



Why Christmas?

It is a law of our great Republic that no man may ever be elevated to the presidency unless born within our national boundaries. To become the supreme leader and commander of our people, he must begin his life with us.

So the Son of God had to be born among us as one of us. Only in that way could he touch our human way of life, . . . being a man of sorrows and acquainted with grief. Only in that way could he represent us when he died for our sins.

The story is told of a Moravian missionary who went to the West Indies to preach to the slaves there. But since the slaves worked long hours in the fields all day, he could not get near them. Being filled with compassion and love for them, the missionary had himself sold as a slave and went among the slaves as a slave . . . that he might tell them of the love of God.

So God, . . . in order to be made understandable to us, in order . . . to touch us and turn us to himself, became a man with us.

—Quoted in the *Watchman-Examiner* from *Now*



The Draft and Christian Vocation

John C. Bennett

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MOST of the nation's young men will have at least two years taken out of their lives for military service. What do they learn from the churches about the meaning of those two years? Must they be thought of as two years in brackets empty of meaning, or must they be regarded as two years that involve a kind of guilt because of their association with preparation for the horrible deeds of war? Such attitudes are likely to be implied by much that is said or left unsaid in the churches about the draft. Yet it is possible to show that the years of military service have a positive meaning even in Christian terms.

I believe that a serious effort should be made to convey this positive meaning to our sons who must face these years of military life as a kind of fate. They may be years that are a blind alley in many ways for the individual. They may be very boring. They may involve for many sensitive men harassing moral conflicts. And yet it is possible to relate even those years to one's total vocation as a Christian.

We should begin to think about this problem by sharpening our sense of the conflict between Christian faith and Christian love, on the one hand, and the behavior required of all who participate in

war or in preparation for war, on the other. The hatreds which war engenders, the lies it encourages whole nations to believe about one another, the blind self-righteousness that most often accompanies the will to fight, the organized and horribly effective ways of killing persons—these involve bitter moral problems for any Christian who reflects upon their meaning.

Face Reality of War

To these more general considerations about war we must add the danger that nuclear war, in our time, may destroy most of the centers of organized human life, and perhaps produce genetic perversions of the human race. Even after the terrible destruction of the last war, countries like Germany have experienced a remarkable revival of national vitality and economic strength. We could hardly expect that kind of revival after a full-scale nuclear war.

These moral problems are in principle no greater for those in military service than they are for all in civilian life who believe that there must be military defense. If we civilians support policies which require an army, navy and air force, we face the same moral problems that our sons face who happen to be in one of those services, for the services are instruments of civilian policy.

In two respects it may be more difficult for men in the services to face these moral problems than it

is for civilians. First, it is psychologically harder for them to escape from the problem; it is made so vivid to them by their practice in the use of weapons and by the obvious relation between all that they do and the possibility of participation in actual war. Second, they are under orders and never know what they may be required to do. They sign away, to some extent, their freedom to make moral decisions about future conduct. They are not in a good position to protest against orders. It is quite true that our courts recognize that moral responsibility remains, that the obedience to orders is not an absolute matter which can excuse any kind of conduct (the killing of prisoners, for example). But it still remains true that the civilian has a greater degree of moral freedom: he can at least protest.

Two Kinds of Pacifists

The Christian pacifist who is convinced that the Christian should never participate in war, or in preparation for war, does not face as profound a dilemma as other citizens face; or at least he knows in advance what he should do or not do. However, I shall distinguish here between two kinds of pacifists.

The first group are the pacifists who emphasize the conflict between Christian love and the deeds that war requires, who seek to witness on religious grounds

against war and to preserve in the world resources of healing and reconciliation, but who do not claim that there is always an alternative political strategy they can recommend to the nation which, in their view, will be successful against tyranny or aggression. These pacifists preserve their witness against war, but on the political level do not necessarily claim to have an answer. They have no illusions about the limitations of what they can accomplish, but they will insist that God calls them to this pacifist witness.

The second group are the pacifists who do have confidence that there is always a nonviolent strategy which should be urged upon the nation in the face of any evil force which threatens. This type of pacifist very often makes two mistakes. He usually fails to take account of the special responsibilities of the government as a trustee for a nation which is not pacifist and cannot, psychologically, politically or even morally, adopt the pacifist strategy. He also, in my judgment, tends to take a too optimistic view of the evil forces which threaten. He plays down the stubborn or implacable nature of these forces. He often seems to fail to realize how difficult it is to reach the hearts of people who live behind walls erected by totalitarian systems. He regards Gandhi as his ideal, but he does not realize how different Gandhi's situation would

have been if, instead of having to reach the consciences of the British people, he had had to get behind totalitarian walls to reach the consciences of the people there. That would have been an entirely different thing. Gandhi's great ally was two-thirds of the British conscience. The second type of pacifism does not take seriously enough the depth and stubbornness of some forms of corporate evil.

The Christian church has, within the past generation, come to recognize that pacifism is one type of Christian judgment that must be respected within the church. The American churches have welcomed the provisions made for conscientious objectors by our government. Christian pacifists often provide a corrective for more conventional attitudes in the church and in the nation, but they are a better corrective if they themselves refrain from offering facile political solutions that do not take seriously the tragic character of the dilemmas which our nation and its policy-makers face.

But what is the basis on which most Christians come to the conclusion that military action and preparation for military action may at times be necessary? In view of the nature of modern war, there is no place for illusions about war as a method of achieving positive results. At the most, any use of military force can only stop some overwhelming evil from being

fastened on a people. I think we must interpret the Christian ethic of love in this way: Love for the neighbor, for all neighbors, does not involve any particular type of external action that is universally demanded. In the political sphere we should support those policies which have the best chance of serving justice and freedom and peace or, in some cases, the best chance of preventing some great evil. . . .

My own view on these matters changed decisively in the late 1930's. I had been a kind of pragmatic pacifist and had assumed that whatever might happen, the greatest evil that could come about in the world was international war. But late in the thirties I saw another evil taking form. It was not merely military aggression; it was not merely totalitarian tyranny; it was the extension of totalitarian tyranny by means of military aggression. Confronted with that possibility, it came over me with great force that the Christian could not advise his nation to be put in the position where it had no alternative except surrender to this evil. Everything that had been said about the evil of war still stood. But I believed that my nation had no right to be too weak to defend its people or to help defend other people against this kind of power.

How Communism Could Grow

The pattern of events in the 1930's, which changed my own

mind about pacifism, has been reproduced in some respects in the last decade. There are two differences, and these are important. One is the development of nuclear warfare, the other is the fact that communism is quite different from National Socialism. It has a military side to it which must not be ignored; but there are other factors in the power of communism which were not present in the case of National Socialism.

I often ask myself this simple question: What would the world be like today if the only effective military power in the world were in the communist countries? The answer I cannot escape is that every free nation within the reach of the communist armies would be under continuous pressure—not necessarily invasion, but a stepping-up of all kinds of propaganda and conspiratorial pressure. The Red army might not have to move at all, but it would be there and people would not want to be found standing on the wrong side if it did move. So nations would be under this pressure to yield one point after another until the communists were able to take over power. Even countries at a distance from the communist armies would be subject to blackmail. Gradually the communist world would become so enlarged that what would remain of the free world would have very great difficulty in maintaining itself.

Assuming that we in this coun-

try still had the resources, we would begin to arm out of panic, and we would become feverish in our efforts belatedly to defend ourselves. As the communist world closed in on us there would be a kind of hysteria in our midst. We knew something about hysteria in the McCarthy period. You can imagine what our national state of mind would be if the communists dominated most of Europe and Asia and threatened South America and ourselves. Those who say that we would be more likely to have world war under those conditions than we are if we have a military balance now are quite right.

The pacifist position or the kind of position that plays down the importance of military strength would quite likely create a situation in which the Third World War would come under the most unfavorable conditions for the free world. It is only on the basis of a military balance that there is even a chance to have negotiations which are anything more than a prelude to surrender to superior power. Even the freedom of movement of the neutral nations or the "neutralist nations" depends in large measure on the existence of this military balance.

Nuclear Weapons

But what about nuclear weapons? We must recognize here a dilemma which is nothing less than appalling. Unless and until

we secure an agreement for general nuclear disarmament involving inspection and control, our government, as a trustee for our nation, will not be justified in leaving our country open to blackmail. It seems necessary for it to have the famous "power to deter." And yet if we ever find it necessary to use the nuclear weapons, it is more than likely that we shall become involved in a war which will destroy all that is worth defending. Even victory over communism by nuclear weapons would not necessarily stop the communist idea. And a war under those conditions might very well create a world more ripe for communism or for something worse than communism than the world is today. The sheer limits of what military power can do in this situation is one of the things that we should emphasize over and over again, along with the recognition of the necessity of military power.

Some may ask: What have all these calculations to do with Christianity? Simply this: There is nothing in the Christian view of things which enables us to escape this dilemma. It is in this world and not in some ideal world of our imaginings in which we must make our decisions as Christians. We have a responsibility to preserve as large an area of freedom as possible. We have a responsibility to prevent a Third World War if possible. And there is no guarantee of success in either ef-

fort. Christian faith and Christian love must control our choices in this actual situation, and no choice that is open to us is free from great moral risk. The Christian pacifist does offer an alternative. But it is an alternative that also involves great moral risk. And those who choose that alternative will share the responsibility for the evil which it may fail to prevent. In fact a strong case can be made in our present situation for the view that if our military strength were allowed to decline on a unilateral basis, there would be more danger of the very war the pacifist seeks to prevent.

If this is, in the main, true, we can say to our friends in the military services that dull and repellent as much of their activity may be, it is not empty of meaning. The period of military service need not be regarded as twenty-four months in brackets, which are only a kind of fate that cannot be related constructively to the purposes one lives for as a Christian. No, those twenty-four months in service are incidental to the need of military balance in the world, which enables half the human race to live without feeling the immediate pressure of communist power, which may even help us to prevent war.

Uses of God's Mercy

But this discussion would be incomplete without reference to another dimension of the Chris-

tian gospel. Christianity is not only a moral demand that presses upon our consciences and makes us, even at our best, morally uneasy. It also mediates to us the mercy and forgiveness of God in the hardest places of life—in the midst of the decisions which bring us moral distress. In Christian doctrine this aspect of Christianity is called “justification by faith.” It means that we can act now in this sinful world even though there is no absolutely good choice. We are not justified before God by finding the perfectly good act in a world that is as mixed and ambiguous as ours is.

We all wish that we did not have to make any political choices that are full of risk, that we might wait until after the cold war is over to make important decisions about international affairs. But we cannot wait, and even if we could we should probably find ourselves involved in a whole new set of difficult problems after the cold war that we cannot now imagine. In fact, during the Second World War there were many of us who hoped to live until after that war so that we could make some good decisions again. Then we became involved in the cold war. That is our life; that is our world. And yet it is God's world, and under him we must act—now.

No Exemption from Christian Duty

During the Second World War, Reinhold Niebuhr wrote an edi-

torial about some R.A.F. flyers who, because they had been on some flying missions they hated, refused to take communion; they felt unworthy to do so in view of the bombing they had been engaged in. Dr. Niebuhr pointed out that this refusal showed sensitivity, but it also showed a failure to understand that the gospel was meant for people in exactly their predicament. They did not understand the full meaning of the communion prayer, "We do not presume to come to this, Thy table, O most merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies." There is no exemption from the Christian responsibility to do the best we can where we are, and even our best will still leave room for personal repentance. That best may be part of corporate evils, awareness of which could hurt our consciences so much that we could hardly act if there were no divine mercy, no healing, no forgiveness. At least we could not act in such a situation without self-deception or despair.

Whether we are soldiers or civilians, we shall stand in special need of this mercy insofar as we are related to any of the risks that are present in foreign policy today, or to the direct or indirect preparations for war.

One final consideration. Those who are in the armed services may, for a short time, have very little chance to influence national pol-

icy; but soon they will be out, and they will function freely as civilians again. They and we should keep this whole military side of our national life in the right context. One great error of our policy during the cold war has been the tendency to exaggerate the military side of it, and to understress the nonmilitary aspect of the power of communism. Military power cannot solve any of the social, economic, political and indeed moral problems which make nations vulnerable to communist penetration. And reckless military threats by our leaders give support to communist propaganda, because the communists are only too successful in convincing people in Asia that it is they and not we who are on the side of peace.

The most that military preparations can do is to help us to gain time, to preserve freedom of action for the free and the uncommitted nations. If the time so gained is not well used to help the peoples that are most vulnerable to communism to find constructive alternatives to communism, we shall be of all men the most foolish and we shall deserve condemnation. Any moral justification of military preparations on our part depends on our basing our policy on the limits of military power in dealing with the great issues of our time, on our use of any opportunity to move toward multilateral disarmament, on our doing our utmost to pre-

vent nuclear war. The survivors of a nuclear war are not likely to thank us for preserving their freedom. They are more likely to follow those who can promise them in their desperate circumstances bread and security—with or without freedom.

Political Scientist and the Nuclear Age

AMERICA's somewhat earthbound politicians were warned to prepare for a science-fashioned future world by Professor Harold Lasswell, retiring president of the American Political Science Association, in a sensational address at the Association's recent annual meeting in Washington.

Lasswell told his colleagues, who come both from the academic community and from the Federal and state bureaucracy, that political science had "left the minds of our decision makers flagrantly unprepared to meet the crisis precipitated by the atomic bomb." . . .

Looking to the future, Lasswell declared that political scientists must foresee developments in applied science and propose political institutions which will enable mankind not only to survive the present arms race but to use scientific progress for the benefit of humanity. For instance, he saw the need of international (or UN) control of the missiles which may soon be circling the earth or be dispatched to other planets. Noting that it was unlikely that the earth was the only place in the universe on which life had developed, he noted that a whole series of new problems for the world's statesmen would be created when and if contacts with other intelligent forms of life were established across space.

He said that political scientists are already conscious of the implications of pending changes in the distribution of natural resources, made possible by control of weather and climate, with its revolutionary possibilities for the reclamation of wastelands; use of solar energy; development of untapped resources in seas and outer space.

He also added, "We are closer than we think to the production of species lower than man, higher than the animal." He warned that a police state could bring these into existence, even as 'supermen' might result from research in genetics and robots from automation. These creatures could lead to tyranny over ordinary men.

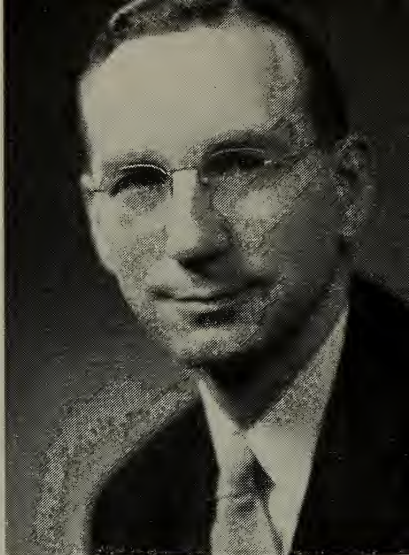
Notable was a discussion concerned with the problems, relatively new to America, of relations between civilian and military bureaucracies. Representatives of the armed forces more than held their own, having developed "intellectuals in uniform" who are as able in the discussion of political philosophy as they are in evaluating new weapons.

—DAVID C. WILLIAMS. Washington correspondent for World Around Press

Moralism and the Demand for Perfection

Paul B. Maves

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THE fifth chapter of Matthew is filled with hard sayings and impossible demands for perfection which exceed even the laws of the Old Testament in severity. If we take the Gospels seriously at this point, they are far from comforting. It is little wonder that we turn away from the ethical demands of the Sermon on the Mount to the passages in the Gospel of John which emphasize God's love, or to the epistles of Paul with their emphases upon the doctrine of justification by faith. Even so, we have to pass quickly over Paul's descriptions of what love demands, or John's comments about the relation between the love of God and the love of our brothers.

But these two magnetic poles of the Christian life—God's love

and God's law—the doctrine of justification by faith and the exhortation to live lives worthy of the summons we have received—these need to be held together in tension.

Most seminary students, and probably most ministers, especially those coming out of a tradition where scriptural holiness has been emphasized, are likely to be too hard on themselves—too perfectionistic—and usually about the wrong things. But a rejection of moralism does not mean that we are released from the demands of the moral law.

Moralism consists in regarding the relative as the absolute, in elevating insignificant aspects of ethics into a place of major importance, in treating everything in terms of black or white when it is

really ineradicably gray, in being more concerned with external conformity than with internal transformation. Moralism so easily becomes the refuge of the bewildered and the insecure, the bludgeon of the sadistic and the hostile, the culture medium of pride.

The strange thing about moralism is the way it can shift its ground and change its spots. It can slide almost imperceptibly from ethical legalism into creedalism, from creedalism into sacerdotalism, from sacerdotalism into scholasticism. In every case it becomes the mask of pride. In each case its purpose is defense of the shadow self, which has become more valued than the real self. In each case, in the name of the law it breaks the law, like the Lone Ranger who goes outside the law to bring law and order to the old West. In each case its mood oscillates on the edge of contempt, and it reveals itself in the way it pins labels on the object of its contempt—little tags with the words “stupid,” “naïve,” “irresponsible,” “silly ass,” “heretic,” and others printed on them.

In Jesus' day it was the Pharisee who was the moralist. He stood up to pray where he could be plainly seen and said, “God, I thank thee that I am not . . . as this publican.” In our day it is more likely the publican who throws himself down at the altar rail in obvious agony and who says, “Be merciful to me the greatest sinner of all,”

and then who murmurs to himself under his breath, “Thank God I am not as naïve as that poor, deluded fat-cat of a moralistic Pharisee, that hypocritical pietist.”

The language of contempt is all too likely to flow freely in the church during theological discussions about the creeds, the order of worship, the meaning of ordination, and the effect of the sacraments.

Religion is very near to the heart of man, especially that of one who is a clergyman. It is his life. It has been forged in the crucible of what is often agonizing experience. He has staked his existence upon it. His professional status is tied to it.

This is good; for unless one's religious experience has been deep and vital, his witness will be dull, and unless one feels he is giving the best and truest expression to what his faith demands, his witness will falter.

But we are always in danger of attempting to universalize our own experience and to judge all others by it, or of believing that the symbols we use are the real thing.

Try as we may, our witness is likely to be partial. We are special pleaders. We are partisans. And because we need to be loved, we like to gather others around us.

In the vineyard of the Lord one waters, another prunes, another weeds. One knows a new way of harvesting the fruit, and still an-

other has worked out a way to preserve it. Still another is busy keeping the geneological tables of the genetic strains. Each is likely to fall into the habit of believing that his operation is crucial. While each will acknowledge that the work the other does is important, each really believes that if there were to be a celestial depression and the employees in the vineyard were to be laid off, he would be the last to go.

This is fertile ground for pride to bring forth factionalism and for the mood of contempt to be swelled. This is not to be interpreted as a rejection of controversy. In fact, controversy can be creative. The taboo against controversy is really the final stage of moralism where pride hovers on the edge of fear.

So we break the law—and in our most sensitive moods we feel the sting of the lash of the conviction of sin. We read that “whoever insults his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell of fire.”

I do not know about you, but I

know that I have not yet been able to keep this law. This is my sin, that I build walls out of stones of contempt and shut myself off from the pure light of God.

But I can repent. I can pray to be forgiven. I can show my good faith in so praying by trying to forgive those who think I am a fool. This becomes easier to do if I can remember that they are doubtless correct in their estimate of me, and if I can remember that God suffers all kinds of fools gladly.

Perhaps occasionally I can do the much harder thing. I can stop mouthing the words of the ritual and go out to try to reconcile myself to the brother who has something he holds against me. God's ears must be wearied anyway with all the pious chant that goes on in the name of religion and that serves as a substitute for true repentance and for faith.

Then in the secret place of my heart I can pray that God in his grace will enable me to go on to perfection, even while I seek to serve him in my imperfection and in my partiality.



Perverted Needs

WE MAY LOOK into a church, almost any church, and discover someone who, though he is offered a gospel of love, must subtly convert it into a gospel of hate before he can receive it. The gospel of love—with its emphasis upon brotherhood, equality before God, the dignity of every human being, and man's social responsibility toward man—does not satisfy the lack that he urgently feels. That calls for something altogether different, for an assurance that he is superior, that he is right where others are wrong, a kind of cosmic teacher's pet.



The Chaplain and the Paradox of the Gospels

Harvey K. McArthur

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THE paradox to which I refer is the paradox that the Jesus who heightens the ethical demand beyond all possibility of human fulfillment is the same Jesus who declares God's love even for those who fail to fulfill this demand. Let us look at this paradox of the Gospels, then ask what significance it has for the chaplain's ministry.

IN OUR CULTURE it has become fashionable to be identified, at least nominally, with the church. This creates the danger that we equate the demands of Jesus with those of ordinary respectability as defined by our culture. This is done by some church members. When I was a pastor and visited in the homes of those who did not attend church, they sometimes

volunteered the information, "We don't get to church much. We just try to live by the Sermon on the Mount and trust that it will be all right."

When did such people last read the Sermon on the Mount? Surely they have confused it with the conventional standards of decency that prevail in our culture.

It is useful even for those of us who are slightly more familiar with the New Testament record to sit down with the Gospels and to note the ethical demands implicit in Jesus' teaching. Ponder the significance in Mark 10 of Jesus' words to the Rich Young Man, along with his subsequent conversation with the disciples. Reflect on the Beatitudes and Woes of the Sermon on the Plain

in Luke 6. Evaluate your life in the light of the Antitheses in Matthew 5.

It has been pointed out that many of these sayings had their parallels in current Jewish thought. But in Jesus' teaching these sayings found their most extreme form. There is a terrifying totality about the demands here made on our human life. "Who is sufficient for these things?"

This radical character of Jesus' ethic is underlined by the fact that a major charge of his critics has been that his teaching cannot be fulfilled by ordinary mortals.

And yet this same Jesus declares the divine love for those who fail to fulfill even the more elementary demands of God's will for human life. This is best illustrated by Jesus' attitude toward "publicans and sinners." In all strands of the Synoptic tradition his words and actions witness to God's searching, seeking love for the outcasts of society:

In Mark 2, Jesus calls a publican into the fellowship of his immediate disciples.

At a subsequent dinner he mingles freely with these pariahs of society and defends his conduct with the famous words, "I came not to call the righteous but sinners."

In Luke 7:34 and Matt. 11:19 (which reflect the scholars' hypothetical Q document) it is reported that his behavior was such that his opponents scornfully

labeled him "a friend of publicans and sinners."

In Luke's special material there occurs the story (7:36-50) of Jesus' reception of "a woman of the city, who was a sinner."

The sharpest thrust is found in the distinctive Matthean saying addressed to the respectable of Jesus' day, "Truly, I say to you, the tax collectors and the harlots go into the kingdom of God before you" (Matt. 21:31).

It is clear from such passages as these that Jesus witnessed to God's love even for the breakers of the law. Taken as a whole, these passages also indicate that this love was not conditioned upon their repentance. God's love in Christ was made manifest to them prior to, and apart from, such repentance. The Pauline message was merely a theological elaboration of this motif.

Some years ago I prepared a sermon on the subject "God's Preference for Publicans." Theologically, at least, it was a good sermon! Unfortunately, the first time I preached it my tongue betrayed me, and the crucial phrase became "God's Preference for Republicans"! Since I was in Philadelphia, this, at that time, was a comparatively safe heresy! But since I did not wish to promulgate it, I placed the sermon in the bottom of the barrel, where it has remained ever since. Nevertheless the intended message of that sermon remains eternally valid. The

significance of Jesus' concern for publicans and sinners has sometimes been blunted by our assumption that they were really sheep in wolves' clothing, perhaps a little careless about the minutiae of the law but good and noble in their ordinary human relations. The record nowhere supports this assumption.

No, the paradox remains a real paradox! The Jesus who heightens the ethical demand beyond all possibility of human fulfillment also declares God's love for those who fail to fulfill this demand. Unconditional demand and unconditional love stand side by side. The only analogy I have found helpful is that of life within the family. On the one hand, we parents point our sons and daughters to a way of life that is high and lofty. On the other hand, we love our children regardless of their failures. A parent is not a probation officer. Neither is the God and Father of our Lord Jesus Christ. (This does not eliminate the reality of divine judgment or parental punishment—but these cannot be considered here.)

WHAT DOES THIS paradox mean for the work of the ministry? What should it mean to a chaplain's ministry that his message is centered in the paradox of God's ethical demand and his forgiving love?

First, the two elements of the paradox must be held together in

the chaplain's ministry. Amos and Hosea must not be separated. Neither the knife nor the healing balm should be used alone.

The ethical demand without the forgiving love is harsh, driving men to despair. To avoid this, some have softened the demand and fallen into that platitudinous preaching so characteristic of the modern pulpit.

On the other hand, sentimental confusion results if God's forgiving love is declared without the "divine imperative."

This does not mean that each situation calls for precisely equal amounts of demand and love. The exalted must be humbled, and the humble exalted. But when the proud have been broken by the word of demand and judgment, they must know that there is a love ready to sustain them in their new humility. And when the humble and contrite have been lifted up by the knowledge of the everlasting mercy, they must know that God calls them to high and difficult tasks.

Presumably the divine love is more ultimate than the demand since God makes demands because he loves rather than loving because he demands—or is it a mistake to separate the two even for analysis?

Holy love includes both elements of the paradox. Each situation that confronts the chaplain will require that he witness to this paradox by word or deed.

Second, the two elements of the paradox must be applied to the collective as well as the individual aspect of life. Men in the armed forces are isolated from the general life of their society. Yet it is essential that they understand the relevance of the Christian message, and of this paradox of the Gospels, to the larger structures of society. This raises the controversial issue of the Social Gospel.

I begin my comment by stating that the New Testament is not concerned directly with the reform of society. Some will dissent from this dogmatic statement, and I cannot complain if they exercise their right to be wrong! But the writers of the New Testament, and presumably Jesus himself, lived in the expectation of the imminent arrival of the new heavens and the new earth. As a despised minority awaiting the divine transformation of a totalitarian society, they could not be greatly concerned about the reformation of that society. It was enough for them to define their relationship to the structures of society for the brief time these were expected to continue. (See Oscar Cullmann's *The State in the New Testament*.) Only when it became clear that secular society was to continue did it become relevant to relate the teachings of the New Testament in positive fashion to society as a whole.

This does not mean that the

biblical tradition has no message for society. The Old Testament prophets spoke directly to their own society, and, by analogy, to ours. It is no accident that the founders of the Social Gospel arose during the rediscovery of the Old Testament prophets. It was from them they drew their inspiration even while using the "kingdom" language of the New Testament. In addition, they attempted to apply the ethic of absolute love to social structures, though the New Testament had not worked out this application.

The emphasis given by American Christianity to the Social Gospel must not be lost even though recent events and a renewed study of the biblical tradition necessitate some criticism of its terminology and its optimism.

It has been alleged that today's theologues are disinterested in the social aspects of the gospel and that this disinterest is the result of the New Theology. Yet in America the leaders of this theology are precisely the men who have been concerned with Christianity's social relevance. If this disinterest exists—and the average ordination paper suggests that it does—it may well be due to the general disillusionment in human achievement which is today's reaction to yesterday's exaggerated claims.

In any event, the gospel must be applied to the structures of society; and this gospel includes both the ethical demand which

judges those structures and the divine love which may transform and sustain them.

Because of the intimate relationship of the armed forces to the nation, the chaplain has a peculiar responsibility to interpret the meaning of the nation as seen from the perspective of this paradox of the Gospels.

Third, the two elements of the paradox must be applied to the whole man and not simply to the diseased part. As I reflect on my own limited experience as a chaplain I am conscious of failure in this respect. Men came to me with problems. I attempted to assist them toward a Christian solution. But I did not sufficiently use the particular problem as a pathway down which the whole man could be led into the presence of the judgment and mercy of the Lord. A man's special need should be the road along which he "encounters" the God of biblical faith.

In the armed forces many men visit the chaplain only as a last

resort, in response to the traditional injunction "Go see the chaplain!" They come hoping for practical assistance, with little thought of a spiritual experience. Yet the chaplain is responsible, not only for the man's spoken need, but also for that which is unspoken and possibly unknown. The specific need should never be minimized. But the chaplain must not rest content until his visitor has experienced at the center of his being both the total demand and the everlasting mercy of the God who was in Christ.

LIKE any other Christian, the chaplain needs to experience in his own life this paradox of God's total demand and total love. He needs to know that he belongs to the community created by the incarnation of this paradox in Christ's life, ministry, teaching, death, and resurrection. Without this experience and this knowledge, he cannot serve as ambassador of him who loved us and gave himself for us.

The Paradox of Christmas

He lies in the manger, but contains the world; he sucks at the breasts, but feeds the angels; he is wrapped in swaddling clothes, but vests us with immortality; he is suckled, but adored; he found no place in the inn, but makes for himself a temple in the hearts of believers. For in order that weakness might become strong, strength became weak.

—AUGUSTINE



Official U.S. Air Force Photo

Kapaun

RELIGIOUS RETREAT HOUSE

IN May of this year the group of men above attended a retreat at the resort center on Sagami Bay, Oiso, Japan, which is now Kapaun Religious Retreat House.

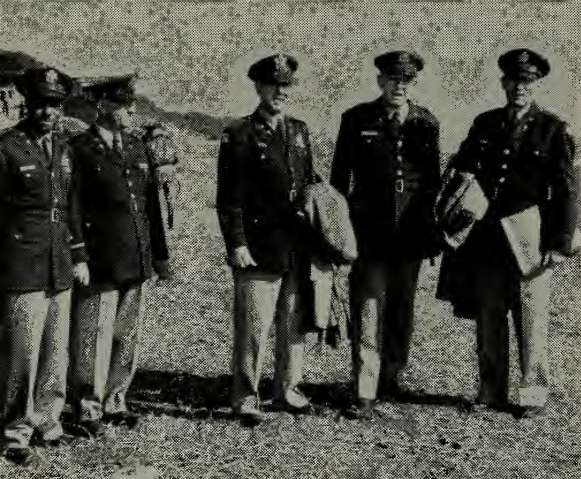
On December 1, 1956, the Retreat House will be two years old. It is not so large as the USAREUR Religious Retreat House at Berchtesgaden, Germany, which accommodates some 200 persons. The maximum capacity at Kapaun is 60 guests. But it has a busy year-

long schedule of retreats (two a week); and if you are assigned to the Far East, you may visit it some day. What is it like?

The pictures on the following pages tell something of its story.

The Retreat House is named for Emil J. Kapaun, a gallant chaplain who died May 6, 1951, while a prisoner of war at Pyoktong, Korea.

Colonel John A. Dunn, staff chaplain AFPE/8A (Rear), re-



Brig. Gen. Frank A. Tobey, Army Deputy Chief of Chaplains, paid a visit to Kapaun Religious Retreat House in November of last year. He is seen here (center) being greeted by chaplains on the Retreat beach after he arrived by helicopter. Left to right: Maj. Osborne E. Scott, who was then asst. staff chaplain, AFPE/8A (Rear); Capt. Marlin B. Curry, then asst. officer in charge of the Retreat House; Chaplain Tobey; Maj. John A. McNulty, then officer in charge of the Retreat House; and Col. John A. Dunn, staff chaplain AFPE/8A (Rear).

Official U.S. Air Force Photo

ports an attendance of over 3,000 for the first year of operation. He expects the total attendance for 1956 to be somewhat larger. Recent retreats for chaplains include two in September for Catholic chaplains, two in October for Protestant chaplains, and one in November for Jewish chaplains.

The hotel contains 23 Western-style rooms with private bath and

two classical Japanese-style rooms. Other facilities include a well-appointed quonset chapel, a library containing 1,500 volumes of religious books, a dining room (government mess), and a grill.

The maximum cost of attendance (which includes rooms and meals) is \$4.05 a day for an enlisted man and \$5.05 a day for an officer.

A view of the quonset chapel.

Official U.S. Air Force Photo





Official U.S. Army Photo

The former Japanese resort hotel, the Soro-kaku, Oiso, Japan, just before it opened on Dec. 1, 1954, as the Kapaun Religious Retreat House.

An over-all view of the Retreat House and its surroundings.



Official U.S. Army Photo



Official U.S. Army Photo

The upstairs dining room of Hotel Sorokaku before the hotel became the Retreat House.



An informal Bible discussion class at the Retreat House.

Official U.S. Army Photo



Official U.S. Army Photo

Chaplain Marlin B. Curry, of Farmville, Va., who was the original assistant to the officer in charge of the Retreat House, is seen here conducting a Bible class in the Japanese Room.

Recreational facilities at the Retreat House include tennis, volley ball, archery, croquet, etc.



Official U.S. Army Photo

AT YOUR SERVICE

Publications

CHAPEL CHOIRS, organists, and leaders of congregational singing will welcome two recent publications from the Westminster Press:

Service Music for the Adult Choir contains 64 pages of words and music for General Responses, Calls to Worship and Introits, Sanctuses, Scripture Responses, Prayers and Responses to Prayer, Responses of Assurance, Offertory Responses, Benediction Responses, Amens, etc.

Familiar Hymns with Descants takes 33 favorite hymns and provides them with descants which have been composed and found useful, over a period of 23 years, by Donald Ketting, of the East Liberty Presbyterian Church, Pittsburgh. They are practical for use with large or small choirs, with voluntary or professional singers, and for the ordinary church service as well as festivals. Says the composer: "I have found that almost invariably the use of descant results in a welcome increase in the volume of congregational singing."

Each title is published in paper covers. \$1.10 for 1 to 4 copies; 90¢ for 5 or more.

Among the most recent Public Affairs pamphlets are *Is Disarmament Possible? Portrait of Israel—Myth and Reality*, *Coming of Age* (for parents of teen-agers), and *Too Young to Marry?*

Order from Public Affairs Committee, 22 E. 38th St., NYC. 25¢.

From Isolation to Acceptance is a handbook for helping alcoholics, compiled by the director of the Keeley Institute. Brief chapters from nine

different authors (ministers and medical men).

Order from Religion & Health Press, Box 4802, Duke Station, Durham, N.C. \$1.00.

Look Forward to Your Retirement tells you how to plan ahead now. Good advice from the Chamber of Commerce of the U.S., 1615 H St., NW, Washington 6, D.C. Single copies of the pamphlet are free on request. In quantities 5¢ each.

Materials

TWO VERY attractive maps have been published in color by Friendship Press (257 Fourth Ave., New York 10):

Makers of the U.S.A. portrays pictorially the peoples of the country and their contributions. An insert sheet explains some of these contributions, trends of the times, outstanding individuals, and the work and influence of the church in American life. Valuable as an aid to study, as a help in projects, as a decorative wall piece, or even for games. A smaller-sized edition makes attractive place mats at dinner meetings. Large size (39½"x30"), \$1.00. Small size (10¼"x13½"), \$1.00 a doz.

Southeast Asia (and neighboring areas) presents a section of the earth's surface as it would appear to a man far above it. Photographed from a 3-dimensional painted map and reproduced from a Kodachrome negative. Large size, 75¢. Small size, 75¢ a doz.

Napkins and place mats bearing devotional messages are available from Cowman Publications, Los Angeles 27, Calif. The mats are printed in golden brown and forest green on sound-deadening linen-finish paper. 39¢ per dozen. Napkins (crepe) are 60¢ for 40.

BOOKS • • •

look for publishers' addresses
at the end of the book section

Ethics of Decision by GEORGE W. FORELL. Muhlenberg 1955. 158 pp. \$2.50.

Guide to the Good Life by WILLIAM A. SPURRIER. Scribner 1955. 248 pp. \$3.50.

Here are two excellent little books on Christian ethics. They are alike in their recognition of the difficulty of decision today and of the lack of clarity in modern man—even in the modern Christian—as to the basis of decision. They are alike in their attempts to make the Christian ethic clear and simple enough for anyone to follow. They are alike in their commitment to Jesus Christ and in their insistence that only in him can the direction and the power be found for living the Christian life. But beyond these similarities the two books differ very widely.

William Spurrier's book is, as the title suggests, a guide to the good life. It attempts to present a reasonable pattern of life based on the principles of love and justice. "It is the Christian faith," says the author (p. 5), "that love and justice with God and man is the Good Life. This means a living relationship with the living God we know in Christ and a living relationship with our fellowmen in love and justice. This is the Good Life, the ethical ideal for the Christian." From this principle or ideal the book is developed in logical manner.

After a chapter on "The Doctrinal Basis of Christian Ethics," the author divides his work into two parts: "Per-

sonal Ethics" and "Social Ethics." In the section on personal ethics he first sets forth the meaning of his central principle of love and justice for the individual and then takes up the application of the principle in getting along with people, in courtship and marriage, and in vocations. In the section on social ethics, he describes "the Christian way of deciding social questions" and then deals with the state and politics, economics, and race relations. He brings the book to a close with a chapter on Christian conversion, in which he points again to the fact of human sin and the necessity for inner change before we can approach the Good Life.

The value of this book—and its primary difference from Forell's book—lies in its emphasis on reason. The author has an excellent grasp of the complexity of contemporary living and takes the reader skillfully through the difficulties of decision, clarifying the meaning of love and justice in one situation after another. The reviewer has found few books that present in brief compass so clear an analysis of the problems faced by American people today, or offer so much help in arriving at a decision. This book is, as it claims to be, a guide to the good life.

George Forell's book, on the other hand, is a guide to decision. Whereas Spurrier's approach to ethics is teleological, his is formalistic. It presents as its major thesis the fact that commitment to Jesus Christ is the absolute standard for decision. He sees

Christianity, in good Lutheran fashion, not as a guide to the good life, but as a radical cure of a deep human sickness and an imperative for daily living. The ethical problem for Forell is best stated in this way: "Granted that God is the absolute standard for a meaningful and moral life, how can I bring my life into conformity with his will?" (p. 49).

Forell begins with a consideration of alternatives to the Christian faith and presents an excellent brief analysis of pre-ethical stages of human behavior and then other systems of ethics that have appeared in Western thought, including both philosophical and religious systems. These have been, he believes, efforts to make right decisions, efforts to find God and to please him. Christian ethics, however, is the description of "what God can make out of our life if we will let him" (p. 104).

This is a simply written book. Writing for the layman, Forell makes clear and compelling the Lutheran view of the law and the gospel, the law serving the twofold function of showing man under the judgment of God and of preserving a semblance of order in the world until history reaches its end; the gospel making possible faith in Jesus Christ, which is the beginning of the Christian life. He then moves into an analysis of the Ten Commandments, following Luther's *Treatise on Good Works*. "Through faith these commandments are changed from the accusing law to a description of the possibilities of the Christian life" (p. 104).

Both of these are exciting books, and very helpful books. To read the two in sequence is a good experience, showing the variety and richness of

the Christian ethic. The one approaches the Christian life primarily on the basis of reason, the other primarily on the basis of faith. Both have an understanding of the necessity for a clear standard of decision in this day of devastating relativism and of the fact that the Christian ethic can rest only on the God of Jesus Christ.

—RACHEL HENDERLITE, *Professor of Applied Christianity and Christian Nurture, General Assembly's Training School for Lay Workers, Richmond, Va.*

Christianity and the Existentialists, ed. CARL MICHALSON. Scribner 1956. xiv, 205 pp. \$3.75.

The frequent quotation, "There are no atheists in foxholes," is debatable. Maybe a few atheists do crouch there. If so, we can probably say without exaggeration, "There are only existentialists in foxholes." To be in a foxhole is to be more than an observer. It is to participate in an action, to find oneself involved, to feel one's existence at stake. And this is, in its broadest sense, the existential attitude.

The existentialists in the 19th and 20th centuries have often been a confusing lot because of the great differences among them. The man who sparked the movement, Søren Kierkegaard, was about as intensively Christian as any writer can be. Yet many current existentialists are non-Christians, and some are noisy atheists. This curious relation between a philosophical movement and the Christian faith makes appropriate a book with the title *Christianity and the Existentialists*.

The editor, Carl Michalson of

Drew Seminary, has written the introductory chapter, "What Is Existentialism?" He knows well that this philosophy will not let him answer the question in some neat sentences, since its main contention is that one can come to it only by participating in its struggles and questioning the meaning of his own existence. So Dr. Michalson aims, by a variety of literary devices, to lure or provoke us into the spirit that prompts existential philosophy. His own conclusion is that "existentialism is at least a road to Bethlehem, or better, to Calvary." But the road leaves a great deal to the traveler, who at the end "may as easily find only two thieves as find the suffering Savior."

The next five chapters contain discussions of five prominent existentialists by five men who know them expertly. We are offered Richard Niebuhr on Kierkegaard, John MacKay on Unamuno, Matthew Spinka on Berdyaev, Langmead Casserley on Marcel, and Erich Dinkler on Heidegger. A collection of essays, of course, lacks the continuity and sustained analysis of a book by one author; but the variety is quite appropriate to the scintillating and diversified subject matter. All the chapters are competent, and some are brilliant.

Since existentialism by its very nature requires expression outside of formal philosophy, the book fittingly closes with two chapters on the arts. Paul Tillich in a masterpiece of clarity and originality describes "Existentialist Aspects of Modern Art." Plates of paintings by artists from Raphael to Picasso illustrate his analysis, which says some important things about religious art in general as well as about existentialism. Stanley R. Hopper,

in a learned and perceptive but very difficult chapter, describes the existentialist motif in the poets Hölderlin and Rilke.

This is a valuable book, not only for the chaplain who is interested in philosophy, but also for anyone who wants to get behind a set of religious beliefs to the existential qualities that have been a part of Judaism and Christianity from the beginning.

—ROGER L. SHINN, *Professor of Theology, Vanderbilt University*

Theology of the New Testament, Vol. II, by RUDOLF BULTMANN. Scribner 1955. 278 pp., \$4.00.

New Testament Theology by ETHELBERT STAUFFER. Macmillan 1955. 373 pp. \$4.25.

In these two volumes, the English reader has summarized for him in superb fashion two of the major lines of development in Continental studies of the New Testament. There are many points of similarity. Both seek to present a comprehensive view of the theology of the New Testament. Both are written by men who have occupied distinguished chairs in German universities. Both have been rendered into readable English (Bultmann by Kendrick Grobel of Vanderbilt University, and Stauffer by John Marsh of Oxford). Beyond these externals, however, there are few likenesses.

Bultmann's approach is analytical; his method is that of detailed exegesis of the text. The first volume of the *Theology* (published in 1951) began with a reconstruction of the message of Jesus, the content of which was a radical summons to obedience, in which man is called to die to the old

life, and to open himself without reserve to the future in complete trust that God will deliver him and give him new life. The paradox of Christianity is that this Word from God comes in a man: Jesus of Nazareth. In the remainder of the first volume, Bultmann traced the development of Jesus' message into the message about Jesus which is embodied in the message of Paul. With tremendous skill, Bultmann showed how Paul's doctrine of man may be discerned in the choice of the rather puzzling terms he uses in relation to man: flesh, mind, heart, spirit, body.

The second volume is in two main parts: the theology of the Gospel and Letters of John; the development toward the ancient church. In the first part Bultmann seeks to demonstrate that the author of the Gospel of John understood more fully than any other New Testament writer the real intent of Jesus' message, and that even though he uses Gnostic and other terms alien to the Hebrew tradition in stating his message, the essence of it is the same call to decision that characterized Jesus' proclamation of the Word of God. According to Bultmann, the rest of the New Testament is the record of the distortion and decline of the original message. The Epilogue is a rapid survey of the trends in New Testament theology, the conclusion of which is that the value of New Testament study is to present man with a basis for understanding human existence, "which for the man of today is also a possibility for his understanding of himself" (p. 251).

Many of Bultmann's readers will not share his skepticism about the recovery of the life and teachings of

Jesus, nor his denial that Jesus claimed in some way to be Messiah, nor his depreciation of much of the New Testament as unfortunate degeneration. But any reader may gain insight from Bultmann's analysis of the text—even of thrice-familiar passages. He will surely enter into a fuller, richer understanding of the New Testament doctrine of man as Bultmann leads him through the thought of Paul and John.

Where Bultmann is interested in analysis of detail and comparison of diverse viewpoints within the New Testament, Stauffer's method is systematic, and stress falls on the unity of the New Testament. After a brief survey of the main developments in primitive Christian theology, Stauffer presents a full—almost encyclopedic—statement of biblical theology. He begins with Creation and ends with "The Final Glory of God." Fifty of his 66 brief chapters are devoted to the exposition of the comprehensive theology which he finds in the New Testament. Through this grand scheme he traces three major motifs: the doxological (that which brings glory to God), the soteriological (that which brings salvation to man), and the antagonistic (that which brings defeat to the demonic powers). The whole of Stauffer's theology is centered in the redemptive work of Christ; hence, the main section of the book is titled: "The Christocentric Theology of History." In addition to bringing together scripture references from various parts of the Bible to illustrate the facets of his theology, Stauffer draws on art, archaeology, and even classical drama to illuminate his position. The main body of the book is backed up by more than 800

footnotes and seven appendices. Yet the text of the book itself is relatively free from technicalities, and reads like a treatise in systematic theology.

Although both men are thoroughly familiar with critical studies, Bultmann has few references to the work of other scholars. Stauffer has abundant references, but his conclusions are unfailingly conservative (e.g., the Gospel, Letters, and Revelation of John are all by the Apostle John). Stauffer seeks to bring the whole of New Testament thought into a cohesive, harmonious whole; Bultmann strives to strain off all expendable elements in the New Testament so that the essential Word of God to man will remain in its pristine power. It would be unfair to Continental scholarship—and to oneself—to read one of these without the other. In Stauffer, one senses the strength of the conservative evangelical tradition in Germany today. In Bultmann, one feels the ferment of the more radical schools, influenced by both existentialist philosophy and negative biblical criticism, and yet under strong compulsion to see that the Word of God—stripped of unnecessary encumbrances—is heard and responded to by men today.

—HOWARD C. KEE, *Assistant Professor of New Testament, Drew University*

The Old Testament Since the Reformation by EMIL KRAELING.
Harper 1955. 320 pp. \$5.00.

By reviewing the broad sweep of Old Testament studies over such a long, complex history, the author has put the reader forever in his debt. Kraeling exhibits here a breadth of acquaintance with the literature in the field which is phenomenal, and

with it he displays a careful critical faculty in assessing what has been read. To be sure, his point of view colors the estimation of others even though he manfully tries to be objective all the way through. There is, however, a marked tendency to judge everything against a view of Scripture subordinate to a nonbiblical theology.

Luther is presented as having been ready to evaluate the parts of the Bible according to their relative value in the understanding of Christ. Calvin, on the other hand, is described as a biblicist who accepted all Scripture as of equal authority. It would seem to the reviewer that these descriptions are more caricatures of Luther and Calvin than characterizations. The Reformed (Calvin) view of the Bible's authority strongly influenced other Protestant groups, and soon strong doctrines of inspiration had developed which made the church subject to the narrow authority of the Bible. Early Old Testament research broke the grip of this view with new information about the origin and composition of the Old Testament.

The great surge of Old Testament studies in the 18th and 19th centuries is carefully outlined with excellent descriptive thumbnail sketches of significant views. The relative importance of the Old Testament as against the New Testament quickly became the major bone of contention in theological circles. For decades, even to our present time, the question has remained uppermost in many minds, with the range of solutions reaching from pole to pole. In addition to this cause for concern, there was evermore the vexing problem of research which had brought to

the fore a different idea concerning the origins of biblical records. Soon so-called conservatives and liberals were in agreement on this subject. Here Kraeling overlooks vast literature which strongly dissented and does still from views which he assumes were universally accepted.

A description of the influence of Harnack and Delitzsch on biblical studies in their heyday is followed by a worth-while evaluation of the influence of Barth, Brunner, and existential theology on Old Testament studies. Albright, Pfeiffer, Wright, Sparks, and other Americans come in for special notice. Movement toward a biblical theology is given sympathetic treatment, as is the Rowley-Scott idea of relevance.

It is unbelievable to the reviewer that Kraeling overlooked the three most significant tides in Old Testament studies today. He gives only brief mention to Alt, and little more to Albright, with hardly a notice proffered the Scandinavian group. This oversight weakens the book and makes it only a partial review of significant currents.

As a whole, this volume is highly recommended as a good review and evaluation of material, lacking only in its group of current tides. It is a work designed to stimulate interest, and in that the author has admirably succeeded.

—CARL G. HOWIE, *Minister, Calvary Presbyterian Church, San Francisco, Calif.*

Education for Marriage by JAMES A. PETERSON. Scribner 1956. 429 pp. \$5.50.

This is the kind of book one wishes he could have had as a text for a

course in college—plus the course. Written by a seminary graduate who is an associate professor of sociology and marriage counselor at the University of Southern California, plus a husband, a father, and a vice-president of the Marriage Counseling section of the National Council on Family Life in 1954-55, this textbook provides a valuable one-volume library and reference shelf for both the marriage counselor and the counselee.

Facts, figures, diagrams, sound advice, and sound reasoning are brought together to help lead the way to wise choices of a marriage partner and the necessary adjustments for marital success and happiness.

The reference materials listed, recommended further reading, suggested visual aids, and other supplemental material make up the best feature of the book—and they alone are worth more than the price of the book for the student, counselor, and/or teacher of a course in marriage relationships. The prepublication blurb describing this as "an intelligent and constructive book which will find a variety of applications" is the understatement of the year.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.)*, USA

The Man Who Would Preach by ROBERT E. KEIGHTON. Abingdon 1956. 128 pp. \$2.50.

A scholarly minister, teacher, and chaplain writes out of his wide experience for the benefit of his colleagues in this engaging little volume. Students at Crozer Theological Seminary are fortunate to sit in the classes of Robert Keighton.

The book is an essay on the high office of the ministry. Seven chapters

cover the insights derived from first-hand observation tempered and enriched by mature reflection. Chapter I picks up the theme as the young theologian begins work at his first parish. Chapter VII concludes with a review of the great causes that command the deep loyalties of a dedicated servant of God. The range of the discourse includes the rich diversity of counseling, study, personal attitudes, and preaching. "The Riddle of the Sermon" is particularly challenging.

The illustrative material comes from wide reading and carefully selected personal experience. Without violating the confidence of the persons who seek help, Professor Keighton presents cases that have universal implications. There is a splendid underlying unity in the book which is an expression of a solid theological structure.

The Epilogue bears the heading, "I Am a Minister." The fervor and sincerity of the writing is readily apparent. Hot and fierce from the heart of an experienced priest and prophet comes the concluding poem which gives tone to the entire message of the author. The clergy who read this book will find both help and enjoyment.

—PERRY E. GRESHAM, *President, Bethany College, Bethany, West Virginia*

The Cross in the Old Testament by H. WHEELER ROBINSON. Westminster 1956. 192 pp. \$3.00.

In this day when there are a great many reprints on the market, not all of them the best of the past, it is heartening to see H. Wheeler Robinson's fine work republished.

In this small volume are included

the three essays, originally published separately: *The Cross of Job* (in the second edition), *The Cross of the Servant*, and *The Cross of Jeremiah*. These three are representative of the best in Old Testament theology and offer the reader a wealth of detailed information on these areas of the Scriptures, as well as a sustained and inspiring interpretation of the theme of suffering and its bearing on the New Testament. The author's attitude throughout is perhaps best summed up in a single sentence regarding the Servant Songs: "It is no rhetorical exaggeration, but sober truth in the light of criticism, history and psychology, to describe the Songs of the Servant as the Old Testament portrait of Jesus Christ" (p. 57).

Here is a book that belongs in the library of every serious student of the Bible. If the original essays were missed, here they are. And if the price seems high, it is buying fine goods.

—BALMER H. KELLY, *Professor of Biblical Theology, Union Theological Seminary, Richmond, Va.*

Devotions and Prayers of Martin Luther. Baker 1956. 111 pp., \$1.50.

Devotions and Prayers of John Calvin. Baker 1956, 120 pp. \$1.00.

Golden Booklet of the True Christian Life by JOHN CALVIN. Baker 1952. 98 pp., \$1.00.

Here is a threesome of pocket-size books (4¼"x6¼") in hard covers which, singly or in a group, would make a good gift. The freshest translation is of Luther's 52 one-page devotions on the Psalms, with as many brief prayers on the opposite pages. Calvin's devotions are based on thoughts and texts from the minor

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prophets, also with appropriate prayers on the opposite pages.

The Golden Booklet, while not broken up into 52 separate devotions and prayers, presents a high level of devotional inspiration packed with many choice and quotable gems. Originally a part of the *Institutes*, yet simpler in style, it has been reprinted frequently in Latin, French, and Dutch as a welcomed booklet of a deeply religious nature, yet of practical aid for those who want to carry out the values of religion in everyday life.

The publisher is to be commended for making available this almost unknown side of the great Genevan reformer.

The fact that the translator and editor of the Luther booklet is a Presbyterian minister adds to the interest and general value of these highly recommended daily devotional books.

—HERMAN J. KREGEL, *Chaplain (Lt. Col.) USA*

Addresses of publishers whose books are reviewed above

ABINGDON PRESS, 810 Broadway, Nashville 2, Tenn.

BAKER BOOK HOUSE, Grand Rapids 6, Mich.

HARPER & BROS., 49 E. 33rd St., New York 16, N. Y.

THE MACMILLAN CO., 60 Fifth Ave., New York 11, N. Y.

MUHLENBERG PRESS, 1228 Spruce St., Philadelphia 7, Pa.

CHARLES SCRIBNER'S SONS, 597 Fifth Ave., New York 17, N. Y.

THE WESTMINSTER PRESS, Witherspoon Bldg., Philadelphia 7, Pa.

Books Received

The Hymnody of the Christian Church by LOUIS F. BENSON. KNOX 1956. 310 pp. \$4.50. (Reprinting of a classic originally published by Doran in 1927.)

Let There Be Light: The Art of Sermon Illustration by BENJAMIN P. BROWNE. Revell 1956. 157 pp. \$1.95.

The New Testament Concept of the Ministry by WILLIAM J. MOORE. Bethany 1956. 112 pp. \$1.50. (Paper.)

Pension and Retirement Rights by COL. STEPHEN F. TILLMAN, USAR. 52 pp. \$1.00. (Paper.) Order from author, 3212 Cummings Lane, Chevy Chase 15, Md.

Tomorrow's Faith Today: Essays on Rethinking the Christian Message Toward a New Modernism by W. NORMAN PITTENGER. Exposition 1956. 68 pp. \$2.50.

"World Christian Books" (most recent volumes in the well-known series published by Association Press):

Beginning from Jerusalem by JOHN FOSTER. 92 pp. \$1.25.

Did Jesus Rise from the Dead? by JAMES MARTIN. 91 pp. \$1.25.

From Brahma to Christ by LAKSHMIBAI TILAK. 91 pp. \$1.25.

Jesus and His People by PAUL MINEAR. 93 pp. \$1.25.

NEWS ROUNDUP

CHAPLAINS

William W. Parkinson, who recently returned from Kwajalein, in the Marshall Islands, has succeeded Calvin Elliott as head of the Ecclesiastical Relations Branch, Chaplains Division, Bureau of Naval Personnel.

Marlin B. Curry, who was the chaplain in charge of Protestant retreats at Kapaun Religious Retreat House, Oiso, Japan, from its opening, Dec. 1, 1954, until August of this year, has been assigned to Walter Reed Hospital, Washington, D.C.

His successor at the Retreat House is Chaplain Robert N. Morrison.

Howard W. Reather and Raymond J. Calkins have been assigned to Andersen AFB, Guam, M.I. As the Protestant chaplain, Reather will have to fill the shoes of two former base chaplains who left Guam the same week in October. One is Jephthah E. Turnage, assigned to Biggs AFB, Texas; the other is John B. Schoning, assigned to Myrtle Beach AFB, S.C.

Harry W. Webster, post chaplain at Fort Chaffee, Ark., recently presented a check for \$832.67 to representatives of Gideon International. The money came from free-will offerings at the Fort Chaffee Protestant services. At the same time, the Gid-

Official U.S. Army Photo



Chaplain Arthur J. Estes, assistant division chaplain of the 11th Airborne Division is shown participating in the first mass parachute jump held in Germany since World War II.

eons gave 5000 New Testaments to Fort Chaffee.

A series of marriage counseling courses are being held for chaplains of the U.S. Air Force. The Hogg Foundation of the University of Texas is conducting four Protestant seminars, lasting four weeks each. The current courses began Nov. 13. Others will begin Jan. 7 and May 6.

Herman J. Kregel, Eighth Infantry Division chaplain, left Fort Carson, Colo., in September for Europe.

Reserve Chaplains **L. Clyde Carter** and **Anthony N. Tinklenberg** had active duty this summer as chaplains of the Reserve Training Battalion at Camp Lejeune, N.C. Carter is professor of sociology at Mary Washington College, Fredericksburg, Va. Tinklenberg is Protestant chaplain of the Oak Forest Institutions for the Aged, Infirmed, and Handicapped in Oak Forest, Ill.

VA Chaplain **Ennis Thorne** (Amer. Bapt.) has received the degree of doctor of divinity from Wake Forest College, N.C.

Some recent promotions:

NAVY—to *lieutenant*, **Robert Van Landingham** and **Bernard Morris**; to *commander*, **Vernon Tuxbury** and **Henry Austin**.

AIR FORCE—to *lieutenant colonel* (reserves), **Charles Byrd** and **Daniel Wilson**; to *lieutenant colonel* (permanent rank), **Kenneth Ames**.

Chaplain **Stanley Smith** received his ten-year recognition pin for service as a VA chaplain.

PERSONALITIES

David A. MacLennan was in charge of the Army's two October retreats for Protestant chaplains in the Far East.

These were held at Kapaun Religious Retreat House. (See article on pp. 25 ff.)

Dr. MacLennan, now minister of the Brick Presbyterian Church, Rochester, N.Y., was formerly professor of preaching and pastoral care at Yale Divinity School.

The following Protestant civilian clergymen took part this fall in overseas preaching missions for Far East Air Forces: **William C. Allshouse**, First Church of the Nazarene, Washington, D.C.; **Murray A. Cayley**, Rochester Institute of Technology; **S. Marion Smith**, School of Religion, Butler University; and **Paul W. Yinger**, Union Congregational Church, Upper Monclair, N. J.

Protestant preaching missions at bases of the Northeast Air Command were conducted this fall by **Luther W. Holcomb**, Lakewood Baptist Church, Dallas, Tex., and **Henry E. Russell**, Trinity Presbyterian Church, Montgomery, Ala.

Harold Roberts, of England, has been elected president of the World Methodist Council, succeeding Bishop **Ivan Lee Holt**, of St. Louis. Dr. Roberts, president-designate of the British Methodist Church, is principal of Richmond College and dean of the faculty of theology at the University of London.

Nolan B. Harmon, distinguished book editor of the Methodist Publishing House since 1940, has been elected and consecrated a bishop by the Southeastern Jurisdictional Conference.

Ralph M. Johnson, formerly associate secretary of the American Baptist Convention and general director of the denomination's Council on Mission Co-operation, has been

*Official U.S. Army Photo*

Among those taking part in a recent two-week seminar for Navy chaplains at San Diego Naval Training Center were, left to right: Rev. James VanderVelt, professor of psychology at Catholic University, Washington, D.C.; Captain Walter F. Mahler, senior chaplain, Marine Corps Recruit Depot, San Diego; Captain R. C. Hohenstein, senior chaplain, San Diego Naval Training Center; Dr. Robert G. Foster, director of the marriage and counseling program, Menninger Foundation, Topeka, Kansas; Captain Harris W. Howe, Eleventh Naval District chaplain; Lt. Cdr. Frank Garret, director of training, Chief of Chaplains' Office, Washington, D.C.; Commander E. H. Rickel, assistant district chaplain, Eleventh Naval District.

Seminar for Navy Chaplains

MORE than 100 active-duty chaplains from installations throughout the Eleventh Naval District, Hawaii, and other Pacific Coast bases attended a counseling seminar at the San Diego Naval Training Center in August. They were enthusiastic over the results of the two-week conference, when their problems were discussed by Dr. Robert G. Foster, director of the Marriage and Counseling Training Program, Menninger Foundation, Topeka, Kan., and the Rev. James VanderVelt, professor of psychology and psychiatry at Catholic University, Washington, D.C.

elected president of Berkeley Baptist Divinity School, Berkeley, Calif.

"Deacon" Dan Towler has swapped a career as a professional football player for a ministry at the Lincoln Avenue Church, Pasadena, Calif., an interracial congregation. The 28-year-old Negro star, who earned \$10,000 last year with the Los Angeles Rams, starts at one-third that salary as a Methodist minister on trial. He won a degree of master of theology this year at the University of Southern California School of Religion, which he attended despite an athletic schedule that took him all over the country.

Marc Boegner, president of the French Protestant Church Federation, was recently awarded an honorary doctorate by the University of

Bonn, Germany. He was cited for service to the ecumenical movement through forging contacts between French and German pastors.

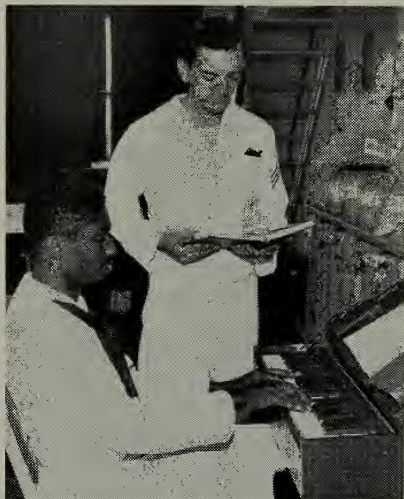
Kyaw Than of Burma succeeds **Rajah B. Manikam** as east Asia secretary for the World Council of Churches and the International Missionary Council. Manikam is now Lutheran bishop of Tranquebar.

Yoshio Higa, at one time moderator of the United Church of Christ of Okinawa, has become the first representative of the government of the Ryukyus to a foreign nation. He will represent the islands, of which Okinawa is the largest, in relations with the Japanese government. The U.S. governs the Ryukyus under a U.N. trusteeship, but the people have a legislature and a governor.

Alexander C. Zabriskie, professor and former dean of Virginia Theological Seminary (Protestant Episcopal), Alexandria, Va., died June 23, at the age of 58.

Glenn Clark, founder of the Camps Farthest Out, died Aug. 26, at the age of 74.

Edwin E. Aubrey, chairman of the department of religious thought at the University of Pennsylvania and formerly president of Crozer Theological Seminary, died Sept. 10, at the age of 60.



Aboard the USS *Nereus*, Lawrence H. Drayton, Jr., SN, plays the organ for worship services, and soloist Arthur L. Weldy, SN, leads the group singing. They are encouraged by Chaplain (Lt. Cdr.) L. B. Dohrmann (Evangelical and Reformed).

ANNOUNCEMENTS

American chaplains are helping the Royal Air Force rebuild the Church of St. Clement Danes, in London. Our project is to supply the organ, at a cost of \$75,000, which will be a memorial to those who died in England in World War II while serving with the U.S. Army Air Corps.

Col. Leslie Zimmerman, staff chaplain, Third Air Force, announces



Official U.S. Army Photo

The "Chapel of Peace" was recently dedicated by the U.S. Naval Station in Bermuda. Along with the many civil, military, and religious leaders of Bermuda who attended the impressive ceremony, the following chaplains took part: U.S. Atlantic Fleet Chaplain Roy E. Bishop; Naval Station Chaplains James K. Snelbaker and Claude M. Straus; and Chaplain B. F. Hughes, who was the former chaplain at the Station when ground was broken for the building.

Though appropriation funds amounted to only \$15,000, a building valued at \$134,000 was made possible by the voluntary help and support given by all commands, activities, and organizations at the Naval Station.

that the drive for funds is open until the last day of this year.

This Christopher Wren masterpiece, wrecked by a German firebomb in May 1941, is known for the centuries-old nursery rhyme "Oranges and lemons, say the bells of St. Clemen's."

E. Stanley Jones will make his fifth postwar visit to Japan in a three months' campaign beginning in February.

The 350th anniversary of the founding of Jamestown, Va., will be celebrated in Virginia in 1957, and the churches of that state are asking

that it be observed throughout the U.S. Sunday, June 16, 1957, will be observed as "Jamestown Sunday," commemorating the first recorded Communion service in the colony.

The first Faith and Order meeting ever scheduled for North America will be held Sept. 3-10 at Oberlin College, Oberlin, Ohio. This is sponsored by the World Council of Churches, the National Council of Churches in the U.S.A., and the Canadian Council of Churches. Delegates are now being appointed by the denominations.

The Fifth Baptist Youth World

Conference is scheduled for Toronto, Ontario, July 1958.

It is expected that the next Baptist World Congress—scheduled for the week of July 15, 1960—will meet in Rio de Janeiro, Brazil.

The 14th World Convention on Christian Education will be held in Tokyo, Japan, Aug. 6-13, 1958, under the auspices of the World Council of Christian Education, with Toyohiko Kagawa chairman of the committee making preparations.

EDUCATION

New Orleans Baptist Theological Seminary has announced plans to build a \$500,000 chapel on its campus. The spire will be a replica of the one atop the First Baptist Church of Providence, R.I., organized in 1638 by Roger Williams.

A gift of \$100,000 has been received by Andover Newton Theological School, Newton Centre, Mass., from former Governor Alvan T. Fuller. It will be used toward a new dormitory, which is expected to cost \$250,000.

The Pacific School of Religion, Berkeley, Calif., now has a beautiful chapel—"The Chapel of the Great Commission"—dedicated last June.

Also in Berkeley, the Starr King Theological Seminary (Unitarian) has a new memorial chapel and a new library.

The biblical city of Gibeon was discovered this summer by seven American archaeologists, who excavated its water system and parts of its fortifications. The Museum of the University of Pennsylvania and the Church Divinity School of the Pacific at Berkeley, Calif., sponsored the 12-week expedition.

The "royal city" was uncovered at el-Jib, an Arab village eight miles north of Jerusalem.

INTERNATIONAL

A decree admitting former Waffen-SS officers to the new German army; up to the rank of lieutenant colonel, has brought protests both in Germany and abroad, the infamous history of the SS being far from forgotten. The Waffen-SS was not regularly used in concentration camps, nor for the extermination of Jews, and in general did not participate in outrages committed under German occupation. But there is one exception: men, women, and children burned alive at Oradour in France were victims of the Waffen-SS, and France still remembers.

Every third German farmer in the Federal Republic now owns a tractor. Great Britain leads the world with one tractor for every 55 acres under cultivation; the Federal Republic of Germany is second; while the U.S.A. ranks third, with one tractor for every 110 cultivated acres.

The Paris correspondent for World Around Press reports that France is lagging behind other nations in scientific research and equipment. Recently a professor at the University of Paris was electrocuted in the presence of his students because he was operating with 1913 equipment. In 1954, for every million inhabitants, statistics show that only 90 university graduates in France received their degree in science, whereas in Switzerland the proportion was 155 per million, 193 in the Netherlands, 195 in the U.S., 236 in the U.S.S.R., and 237 in Britain.

The insistence of Iceland upon the recall of American troops is said to



Official U.S. Army Photo

Mrs. Madeline Layton helps young Carrie Magnes with her color book at the recent Vacation Bible School held in Heidelberg, Germany. Over 240 children participated in the school, which was organized by HACom Chapel Chaplain J. A. Dick and religious education director Mary Helen Dobson, assisted by the voluntary services of 55 adult supervisors.

rise chiefly from popular demand for demilitarization and from economic developments which have favored the Soviets in recent years. Between 1952 and 1956, while Iceland's exports to the U.S. and Britain slumped from about 48% to 17% and sales to western Europe dropped likewise, trade with the Russians has risen from 7% to nearly 30%.

High wages paid by the U.S. forces have deprived native agriculture and fishing of essential labor, thereby contributing to Iceland's inability to compete with Norwegian and Canadian exports.

It is believed that Iceland has asked Norway to participate in running the Keflavik aerodrome and perhaps

other installations in which the U.S. has invested some \$200 million.

The 400th anniversary of the Geneva ministry of John Knox was recently celebrated in Geneva. A high light of the celebration was a service at St. Pierre's cathedral at which Niall D. Watson, former minister at St. George's and St. Peter's church in Glasgow, was installed as new minister of the Church of Scotland's congregation in Geneva.

Statisticians of the Library of Congress have estimated the cost of World War II to be four trillion dollars—about \$1700 for every living person on the earth—and 40 million casualties.

UNESCO reports that first steps are being taken in Paris and Port-au-Prince to organize medical exchanges between **France and Haiti**.

Bangkok, **Thailand**, has been chosen as the site of the permanent SEATO military planning staff.

In nine-year-old **Pakistan**, the Central Engineering Authority has drawn up a \$300 million blueprint for developing hydroelectric power throughout the two widely separated parts of the country. Plans include three major projects resembling our TVA—two in West Pakistan and one in East Pakistan.

An international Lawyers' Congress on "Legislation and Judicature in a New State" will be held in **Israel** Aug. 11-16, 1957. The congress will follow the Annual Meeting of the American Bar Association, to be held in London, England.

NATIONAL

The Army Signal Corps is working on the development of new types of wire which can be laid by helicopter, drone, or missile, and which can successfully transmit a message even though the wire may be broken in a dozen places.

As this centennial year draws toward its close, two significant events in Washington, D.C., marked the celebration of the 100th anniversary of the birth of Woodrow Wilson:

On Nov. 11 the body of Wilson was moved from the crypt of the Washington Cathedral (Protestant Episcopal) to a bay prepared for it in the nave.

The following Sunday (Nov. 18), at Central Presbyterian Church, which Wilson (a Presbyterian elder) attended during his presidency, Mrs.

Woodrow Wilson unveiled a bronze plaque naming the church-school building for the former President. Addresses were made by Col. Francis P. Miller, a member of the Central Committee of the World Council of Churches, and President John A. Mackay, of Princeton.

The Pacific School of Religion announces that Mr. Ford E. Samuel, of Alameda, Calif., has given his private collection of books by and about **Woodrow Wilson** to the Charles Holbrook Library. This collection is said to be one of the largest of its kind in the world outside the Library of Congress.

The Presbyterian, U.S., Board of World Missions has authorized a study that will deal with ways of obtaining **better understanding** between Christians in lands where American troops are stationed and the Christian servicemen.

Methodist Bishop Frederick B. Newell, of the New York area, recently announced that he intends to make future appointments of district superintendents and ministers "**without regard to their color**" and warned that congregations "must expect to be served on the same basis."

While Tennessee national guardsmen battled mobs in the streets of Clinton, the Tennessee Supreme Court unanimously ruled that the state's segregation laws have been invalidated by the U.S. Supreme Court and denied a petition for an injunction to restrain integration of the races at Clinton High School.

A proposed merger of three groups within the United Student Christian Council has met with widespread interest and approval. These member groups are the Disciples Student



Official U.S. Navy Photo

During a recent U.S. Sixth Fleet visit to the Dodecanese Island of Rhodes, Greece, four Lutheran Navy chaplains serving with Sixth Fleet units in the Mediterranean met and discussed church affairs. *Left to right:* Lt. Donald Wilson, of the Ministerium of Pennsylvania, now serving with Destroyer Squadron 14; Cdr. Robert Sassaman, of Central Pennsylvania Synod, now serving in the attack carrier USS *Ticonderoga*; Cdr. Robert J. Schneck, of the Ministerium of Pennsylvania, now serving in the cruiser USS *Salem*, flagship for the Sixth Fleet; and Lt. Ernest R. Lineberger, of the North Carolina Synod, now serving in the attack carrier USS *Intrepid*.

Movement, the Westminster Fellowship of the Presbyterian Church, USA, and the United Student Fellowship of the Congregational Christian Churches and the Evangelical and Reformed Church.

The new group would be known as the **United Campus Christian Fellowship**.

At least one additional member group—the Methodist Student Movement—has expressed the intention of participating in future negotiations on the proposed merger.

Four states and the District of Co-

lumbia lead the nation in the number of persons with religious affiliation, a new survey shows. The states are Rhode Island, Louisiana, South Carolina, and Mississippi. Four other states—Nevada, Oregon, Washington, and West Virginia—have the lowest proportion of church and synagogue members.

This survey, conducted by the National Council of Churches, reveals that 36 states are predominantly Protestant, while in 12 states the majority of church members are Roman Catholic. The most heavily Protestant areas are the South (with the excep-



Chaplain T. E. Schultz, USN, conducts Protestant services for men undergoing cold-weather-survival training at Pickle Meadows, Calif.

tion of Louisiana) and Utah, home of the Church of Latter Day Saints (Mormons). Roman Catholic majorities appear in the Northeast, the Southwest, and Louisiana.

According to the new *Yearbook of American Churches*, **more than 100 million** persons in the U.S. have some religious affiliation. Of this number, 58,448,000 are Protestant; 33,369,000 are Roman Catholic; 5,500,000 are Jewish; and 2,386,000 belong to the Eastern Orthodox churches of this country.

As for years past, the Baptists are the largest Protestant group, with 18,793,097 members in 27 Baptist bodies. Second are the Methodists, with 11,784,060 members in 22 groups.

And third are the Lutherans, with 7,059,593 members in 19 bodies.

The largest single Protestant church body is The Methodist Church, with 9,292,046 members. The Southern Baptist Convention is next, with 8,467,439; and the National Baptist Convention, USA, Inc., is third, with 4,557,416.

Statistical analyses in the new *Yearbook* indicate that the house of Protestantism is **not nearly so divided** as one might suppose. While the great preponderance of the 258 church bodies reporting on membership are Protestant, more than 85% of the nation's 58,448,000 Protestants are on the church rolls of nine general denominational families and large denominations.



It's Christmas Again!

BUT what is Christmas, and what does it mean in a world like ours? Is it just a beautiful legend, or the poetic imagery of childhood? It would never have lasted so long if it had been. It could not stand up now if it were. It is not the fragile loveliness of lights and a star, the journey of wise men, the coming of shepherds. The gospel could live without these, just as it started without them. The stories we read and sing do not make Jesus. He made them. They have borrowed their splendor from him.

—PAUL E. SCHERER

THERE are some things truer than truth, and of these things I believe the angels singing "In excelsis" is one. Did actual Magi once travel from their far high palaces to offer gifts to a new-born child? I do not know; but I do know actual wise men of today who journey from the far places of the intellect humbly to bow before the King of the Jews.

—WINIFRED KIRKLAND

WHY were they wise? For one thing, because they acted on the vision that had come to them. "We have seen his star in the East, and have come to worship him." It is conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise. The Wise Men were wise because they followed the gleam. They persevered. "We have seen his star . . . and have come. . . ."

—HAROLD C. PHILLIPS



May the Peace and
Joy of Christmas
Abide with each of you
All through the Year

EXECUTIVE SECRETARY AND ALL THE STAFF OF
THE GENERAL COMMISSION ON CHAPLAINS
AND ARMED FORCES PERSONNEL



